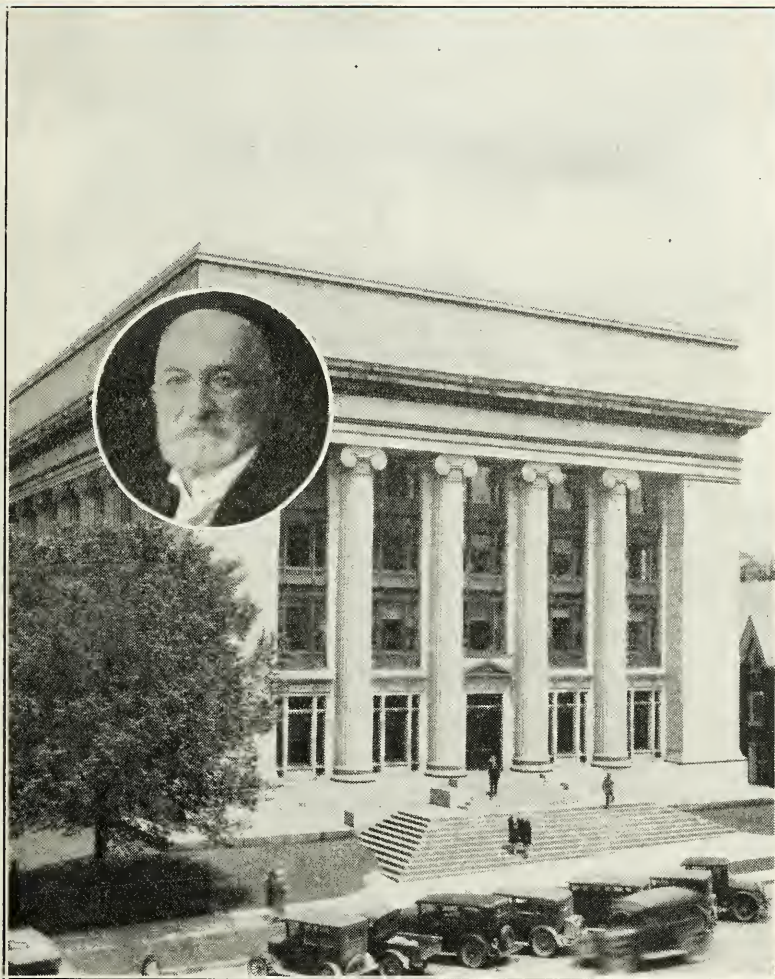


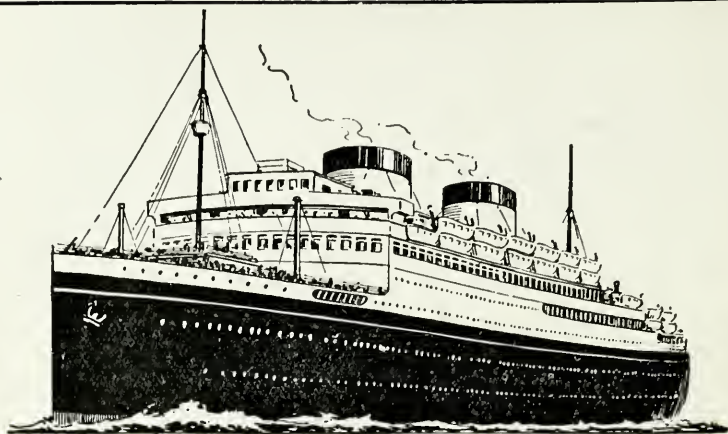
July 7
1938

Millennial Star



“The Marble-Columned Mormon Church Headquarters Building” and President Heber J. Grant

(See page 418)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.—Doctrine & Covenants 88: 35

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THIS WEEK'S COVER—

Featured on the cover of this week's STAR is the Church Offices Building with President Heber J. Grant. Here the First Presidency and the Apostles handle the major business affairs of the Church. This well-constructed, marble-columned building of artistic design is located near Temple Square in Salt Lake City. From here plans and policies for the Church Security Programme are formulated and approved. — (See page 418)

The Mormons Find a Way

By RICHARD L. NEUBERGER

EDITOR'S NOTE: The following article is adapted from a five page story which was featured in the July issue of *The American Magazine*, one of the leading monthly publications of the United States. The author, Mr. Richard L. Newberger, visited Salt Lake City to study the Church Security Programme. He interestingly describes the Plan and tells of his associations with President Grant and other Mormons.

OUT along the interurban line in a tree-shaded section of Salt Lake City stands a sturdy brick-and-timber building. Deep bins in its basement hold 5,000 sacks of potatoes, 4,000 sacks of apples, and 2,000 sacks of onions. Men in mackinaws and overalls trudge in all day long with additional sacks and crates. On the floor above, they leave heaping armloads of fruits and vegetables still moist with rain and dew.

In a spacious kitchen at the rear of the building, kettles of pears and peaches and tomatoes boil merrily, as nimble-fingered women in white aprons preserve this array of products of orchard and field. More than 200,000 jars and cans have already been stacked ceiling-high in countless rows. Up a flight of wooden stairs other women are sewing dresses, stuffing quilts, and cutting patterns.

Co-operation means a lot to these people and to many others like them in 221 such storehouses throughout the Far West. Not so long ago most of the men carrying sacks and armloads of vegetables and the women canning fruits and stitching shirts were dependent upon government relief, or possibly on private charity. Now they have become self-supporting.

This unique plan of the Mormons is based on the belief that every able-bodied person can do some useful task if only given the chance. The Church, financed by tithes and "fast days," is obtaining farms, building storehouses, setting up projects, and making other arrangements for the providing of the necessities of life for thousands of men and women. The products from the labours of the workers are pooled together in the storehouses. From there they are distributed to the people engaged in the programme.

The Security Plan is for security and not for profit. No one makes any private gain from it, either directly or indirectly. Goods are produced to be consumed. Use and need are the standards. Profit is not a measuring stick.

Under this co-operative, non-profit system, wilderness fastnesses have been cleared and thousands of men are being given work and supplies by the Security Plan. These have helped add new buildings to the estimated £3,200,000 worth of edifices already owned by the Mormon Church. Last year the Security Programme encouraged a building outlay of £600,000, the greatest annual expenditure in the history of the Latter-day Saints. Much of the work and materials that went into this undertaking was provided co-operatively by once-idle Mormons

in communities scattered all the way from Los Angeles to the Middle West of America.

The plan was officially started in the early summer of 1936, but it had its indirect origin almost a century earlier. The first Mormons in the Utah wilderness dragged massive blocks of granite across twenty miles of uplands to build a lofty Temple on the shores of Great Salt Lake. On sagebrush flats and rocky slopes the Pioneer followers of Brigham Young reared a new civilization beyond the Rockies.

This legacy of toil and independence and resourcefulness has come down to the Mormons of today. It is their greatest heritage. Two years ago their bearded president and leader, eighty-one-year-old Heber Jeddah Grant, whose frontiersman father helped build the Temple and the Tabernacle, decided that people with such a history should not have to look to the government for sustenance. That was the beginning of a new

idea: the Church Security Programme.

The idea is of importance to the whole American nation as it seeks to solve the troublesome dilemma of relief, taxation, and federal spending.

Since the plan was inaugurated 22,000 Mormons have been taken off federal relief rolls. More than 30,000



Sugar Beet Farming in Utah

others have received aid and assistance in the form of food, clothing, shelter, and fuel. Private employment has been found for an additional 2,400. The programme is still under way. The ultimate goal is to make every able-bodied Mormon self-sustaining.

The whole American country watches closely as this plan is put into effect. Who knows but that the basic principles of the Mormons' idea may eventually be as useful in Kentucky or Pennsylvania as they now are in Utah and Idaho? For six years America has sought a route out of the bewildering relief labyrinth. Perhaps the Mormons are pointing the way.

In the rolling hinterlands of Utah a farmer was taken seriously ill. He could not move from his bed. More than 100 tons of sugar beets lay in his fields, ready to be dug and picked. One of his fellow Mormons drove past and saw the beets ripening in the autumn sun. The neighbour called together

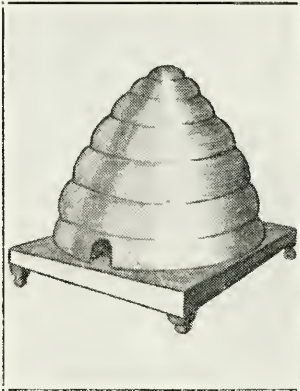
the Church members in the district and informed them of their friend's predicament. "What are we going to do about it?" he asked.

"We're going to dig those beets," an elder replied.

On Armistice Day a score of Mormons plodded to the sick farmer's fields, and picked and hauled 110 tons of sugar beets. Thus a family was spared the loss of its farm, and the federal relief rolls for the county were spared five or six additional names.

The Church is financed by tithes from its members. A tithe consists of one-tenth of each Mormon's annual income. Members once negligent about tithing have become faithful again under the stimulus of the new programme.

Hard work is the foundation on which this unique plan rests, and hard work is a Mormon tradition. The beehive, which is the Latter-day Saint symbol for labour and toil, is to Utah what the crown is to England and the eagle is to the United States. A beehive appears on the state seal and the state flag.



Beehive

"Latter-day Saint symbol for labour and toil."

The Mormons live in harmony and peace with the members of other churches. There is scarcely any religious bigotry or prejudice in Utah and Idaho and the other states where the Mormons are numerous. Utah's predominantly Latter-day Saint population not so long ago elected a Jew as governor. This tolerance and understanding has, if anything, been strengthened by the Church Security Programme.

The only criticism that I heard directed against the Church's programme came from militant New Dealers who claimed that the denunciations of the dole and relief were thrusts at the Roosevelt administration. I asked several Mormon leaders about this. They heatedly denied the charge and pointed out that in November, 1936—when the Security Programme was already under way—Utah, with its 300,000 Mormons, gave the President the largest proportionate majority over Landon that he received in any state outside the South except Nevada.

The hope of every Mormon active in the Security Programme is that some day no able-bodied Latter-day Saint will be dependent upon government relief or private charity. In his spacious office in the marble-columned Mormon Church headquarters building, solemn-appearing Heber Grant said, "Our primary purpose is to set up, in so far as possible, a system in which the curse of idleness will be done away with, the evils of the dole abolished, and thrift and self-respect once more established among the people. The aim of the Church is to help the people to help themselves."

As a boy Heber Grant was messenger for an insurance company. Now he is the president of three insurance companies. He saw a big railroad line's tracks laid westward. Now he is one of the railroad's directors. He is more than a great religious leader; he is one of the nation's ablest business men. "I have three guide-posts," he said; "purity, punctuality, and perseverance."

"We're making progress," said Mr. Grant. "Some day none of our people will be dependent on the government."

Outside the Church headquarters, on the tree-bowered street, I met a couple of young Mormons who were donating their spare time to assisting in the Security Programme. With them was a lad who was cultivating celery on one of the co-operative farms. He had been unable to find steady employment in his home city of Ogden.

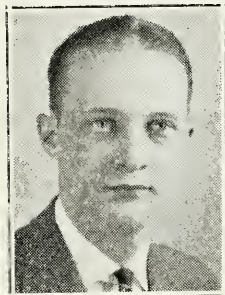
"How do you like it?" I asked him.

"Well," he said, "it's hard to get used to after living in the city all your life. But I like it better all the time. I'll make a go of it!" And he smiled—a big, confident smile.

Probably some young Mormon of long ago talked and smiled like that when, with ploughshare and long rifle, he conquered a hostile wilderness.

ASSOCIATE-EDITORSHIP FOR STAR CHANGES

WITH this issue the associate-editorship of the MILLENNIAL STAR changes hands. Elder Arthur C. Porter, for the past six months associate-editor of the STAR, has been released from the position and is being succeeded by Elder Marvin J. Ashton. Elder Porter will return to his home in Rexburg, Idaho, in the near future.



Arthur C. Porter

Since Elder Porter began his duties the STAR has presented many new features and maintained a high journalistic standard. Constant improvements and beneficial introductions have been noticeable during his editorship. Diversity in headline makeup, a liberal use of illustrations, short features, a continuous story feature, and an easier reading STAR are some of the contributions made by Elder Porter.

Before becoming associate-editor of the STAR, Elder Porter worked for six months as an assistant on the editorial staff. Previous to that time he laboured as a travelling missionary in Norwich District.

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

GATHERING OF ISRAEL

THE land of Palestine and the land of Zion having been given to Israel for an everlasting inheritance, and Israel having been divested of their lands and scattered among the nations, there must of necessity be a gathering back to those lands. This is necessary to fulfil the promises and predictions of the Lord, which involve an assembling of Israel in the latter days to their long cherished lands of promise.

Nehemiah tells us, "Though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." (Nehemiah 1: 9)

Isaiah makes plain the gathering of Israel in these words, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11: 11-12) "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up, and to the south, Keep not back." (Isaiah 43: 5-6)

These predictions are plain in proclaiming, not only the fact that Israel will be gathered together in the appointed place, but also many of the circumstances connected therewith. The bringing of the outcasts of Israel together refers to those groups that have been literally cast out from the knowledge of the whereabouts of the Gentile nations, and the assembling of the Jews from all the nations into which they have been scattered.

Jeremiah tells us that the gathering of Israel will be attended with such power in the last days, and shall be referred to with such admiration that it shall not be said that the Lord liveth that "brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." (Jeremiah 16: 14-15)

It should be apparent that these wonderful prophecies can never be fulfilled, unless more revelation is given to man to show him how, where, and when these glorious events shall be accomplished.

A British Army officer, General Allenby, took possession of Jerusalem from the gentile Turks, and the Jews are now being gathered back to the land of their fathers, and will continue to be until the words of the prophets concerning the Jews and Jerusalem shall be fulfilled.

President J. Reuben Clark, Jr., Visits London

"I AM sorry that I cannot stay longer in Britain at this time and visit with the members of the Church, but time will not permit me to do so on this hurried trip. I thoroughly enjoyed my visit with the members and friends of the Church last year at the great Centennial celebration at Rochdale, and am looking forward to the time when I shall again have the opportunity of seeing you all."

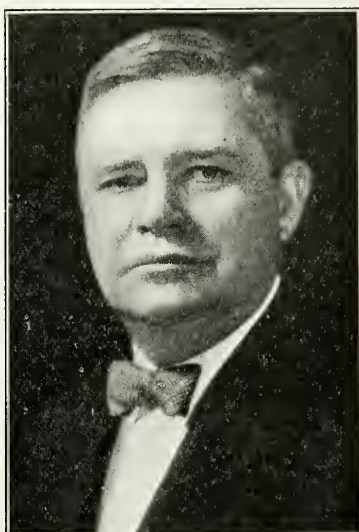
This is the sentiment President J. Reuben Clark Jr. expressed for the people of Britain during his three-day stay in London, following his visit to the European continent where he spent a busy nine days in attending international meetings and visiting mission presidents of the European continent.

President Clark was the official American representative at two important international meetings. In Geneva from June 20th to June 24th, he attended meetings of the League of Nations Committee on International Loan Contracts. He arrived in Berlin, Friday, where he visited various government officials. Following this President Clark visited Presidents Franklin J. Murdock of the Netherlands Mission, A. C. Rees of the East German Mission, Thomas E. McKay of the Swiss-Austrian Mission, Wallace F. Toronto of the Czechoslovakian Mission and M. Douglas Wood, newly appointed head of the West German Mission.

From Berlin, President Clark went to Paris where he attended meetings of the United States and European Bondholders Association. The former United States ambassador to Mexico represented the Foreign Bondholders Protective Council, Inc., of which he is now chairman of the executive committee. He recently resigned from a position in the active presidency of the Bondholders Council, a position he has held for the past four-and-one-half years, because he was unable to devote the necessary time to the duties.

During his brief stop in London, President Clark conferred with President Richard R. Lyman of the European Mission, Sister Amy Brown Lyman, consulting adviser for women's auxiliaries in the European Mission, and President Hugh B. Brown and Sister Zina Card Brown of the British Mission.

President Clark sailed for America on the *s.s. Europa*, Saturday morning, and expects to be in New York, July 7th, and in Salt Lake City, July 15th.—MARVIN J. ASHTON



President Clark

THURSDAY, JULY 7, 1938

EDITORIAL

The Missions of Europe in 1938

A RECENT official visit to the Missions of continental Europe emphasizes anew the international aspect of the Church and the Gospel spirit which pervades it and which glows alike in the hearts of the members whether they are in the warm climate of the south or in the colder regions of the north.

This visit covered ten different nations where the visitors found intensely active, interested and successful Church workers speaking seven different languages, not including English.

Everywhere in these various countries the same songs are sung, the same blessings are pronounced upon the sacrament, and prayers are offered in the same, humble, earnest spirit. The call to repentance and the appeal to people to live better lives, and to be better citizens, has the same ring of sincerity and truth in all languages and in all countries. In short, wherever the Church of Jesus Christ in these last days is established, there is to be found, as the scriptures say, but "one faith, one Lord and one baptism."

The Oneness and Unity of the Church

CHRIST has said, "If ye are not one ye are not mine." The oneness and unity of the Church and its members all around the world brings joy and satisfaction and a feeling that the Church is one with Him.

In some places it seems that many people are turning from real religion and from the exalted standards of Christianity. They are forgetting God and seem also to be turning from a belief in the saving power of the sacrifice of His Son Jesus Christ.

Every Nation Preparing For War

AS a result of this trend that great command "Remember the Sabbath day to keep it holy" seems in some places to be entirely forgotten. Programmes of pleasure and recreation have been prepared and inaugurated which keep young people from all Church activity on that holy day. Thousands spend the sacred Sabbath in fields or camps or at the seashore.

Under these and other faith-destroying conditions, it is little wonder that instead of "Peace on earth, good will to men" there is selfishness, indifference, lack of faith and all nations everywhere are preparing for war at a rate and at a cost unequalled in any previous time.

But it is of the unity of the Church and of its work that this writing is intended to speak. It is gratifying that in the Missions as elsewhere in the Church it was found that the same Church ideals and standards are upheld. The same spirit of faith, warmth, fellowship and good will for all mankind prevails wherever there are members of the Church. The

greetings and handshakes extended are characterized by that warmth that ties Church members and the entire organization so closely together.

To Work Toward Perfection

THE aims, ideals, and practices of the Priesthood are alike everywhere. Uniform outlines and studies are presented. While some go farther and faster and do more than others, nevertheless the aims and plans are all identical, and the purpose of Priesthood quorums everywhere is to work toward perfection.

The auxiliary organizations too have similar ideals and standards always in view. They are striving to carry out the plans and programmes provided by the general boards and to make the work so interesting and attractive that Church members will have in their hearts a desire to participate in these activities.

The Relief Society, for example, undertakes to provide lessons of such absorbing interest for mothers, that mothers will attend the meetings and participate in the work, not as a matter of loyalty but because they know that they will lose something of interest and value if they stay away.

The Sunday Schools are endeavouring to awaken in the souls of those who attend an ambition to be and to live as nearly as possible as Christ Himself lived. The aim is to awaken in the hearts of the people a "hunger and thirst" after righteousness, a love for honour, virtue, honesty and other Christian virtues for their own sakes and for the satisfying feeling in human souls and lives that righteous, prayerful living brings.

Wholesome Uplifting Activities

THE Mutual Improvement Associations provide a programme combining religion and recreation that brings together in high-perfect Christian fellowship the young men and the young women of the Church. The aim is to develop spirituality and to fill the leisure hours so full of wholesome, uplifting, purifying activities that there will not be time nor place nor desire in young lives for things that are not uplifting and exalting in their nature. The aim is to keep out of the lives of young people everything that pulls down or away from Church ideals, and to awaken those ambitions and standards which tend to produce lives that are strong in leadership, goodness, and all the other virtues that go to make up characters which are noble and ideal.

At Whitsuntide, in the Missions of the European Mission, grand and successful M.I.A. programmes of three days of instruction and inspiration, wholesome play, pleasure, and entertainment were carried out. The Primary organization is using a similar programme for both boys and girls between the ages of six and thirteen.

Thus the official visit revealed that throughout the European Mission, as in all the world where the Church of Jesus Christ of Latter-day Saints is organized, the whole membership is devoted to the cause of righteousness, to those things which make people happier and better.—RICHARD R. LYMAN

The Soul's Fire

By JEREMIAH STOKES

INSTALMENT 5

A FLOOD of questions flashed through Joseph's mind. "Is it possible," they ran, "that this can be the end? How can I protect my family and my people from the dreadful dangers that await them? How shall I myself escape? If my cause shall fail, how can I right myself before the world, and how can I atone for the sorrow into which my teachings have plunged a multitude of people?"

He held his disconsolate wife still closer to his heart and closed his eyes as if resigned and awaiting the doom of inescapable ruin that hung just above their heads. And thus he thought, "The mob has spoken, and from their decree there

is no appeal. There is no escape. What shall I do? What can I do to meet the emergency?" But to his questions there came no answer.

With this Joseph and Emma united in humble prayer before their God. They opened their hearts in child-like faith. They arose from the prayer convinced that the evil designs of man could not thwart the plans of God. Truth would prevail.

While an organized body at Independence, Jackson County, Missouri, was developing its plan to dispel the Saints from that territory, other events were taking place across the sea

Summary of Past Instalments

BECAUSE of the continued persecution Joseph Smith and his associates were forced to leave Colesville and vicinity and move to Kirtland. The inhabitants of Kirtland received the Mormon followers in a spirit of hate and immediately drew up plans to have them put out of the town lest they become "rulers" over their land. As last week's instalment ended Joseph Smith had just received word from Porter Rockwell that the Kirtland people had made plans to drive his followers out of the community. The Prophet's heart was heavy laden.

among those to whom the message of the new faith had been brought.

Wilford Tully, one of the missionaries for the new Church proselyting in England, stopped at the little country village of Ledbury. He made many friends and soon awakened their interest in his message and in the strange book of mysterious origin.

One evening as he stood before his little congregation that had assembled at the home of a family who was friendly to the work, the sound of his voice reached beyond the open door and into the street. People passing the place, heard him and saw the meeting in session. Some went right on, paying no attention to the gathered crowd or to the person speaking; others stopped a moment, caught a few words, enough to learn that it was a religious service that held no interest, and passed

on. And then there came a woman, young, fair, blue eyed, with a wealth of auburn hair coiled at the crown of her head. Her skin was smooth and clear, softened by the cool sea air and rouged by the gentle sun of England's favoured clime. Her skirts were long and full, and gathered about her slender waist. Her name was Ann Northrop, the wife of Roger Northrop, one of the leading young men of Ledbury.

Roger was a barrister, dark, as straight as an arrow, quick of step, and with a well-proportioned figure. His nose was straight, his cheeks full, and his chin squarely set. There was kindness in his light brown eyes and cheerfulness in his pleasing voice, but with all, there was disclosed in his face and manner an aggressive self-assertion that could not be mistaken.

Roger was not overbearing in the least. Neither was he of a quarrelsome disposition. He had a keen mind that served him perfectly in making deductions and reaching conclusions and a will power that held him to his purpose. In short, Roger was "lord of the manor by right of inheritance" in his own household, a fact that he never allowed to be forgotten or overlooked. He loved Ann dearly and his heart was wrapped up in their two children, Elizabeth Ann, who was four, and Garry, who was barely two.

Roger's intelligence, likability, and leadership brought him to the fore in the community, especially among the members of the church to which he belonged. He was a deacon and frequently conducted the services and delivered the sermon.

Ann Northrop, Ann Shipley Northrop to be exact, was also a person with very keen intellect. She possessed high ideals, was endowed with a striking personality, and was dominated by an iron-will whenever her convictions called it into action. She had poise and plenty of self control, was slow to express an opinion, and seldom did so until she had weighed the ultimate effect of asserting it. She was devoted to her home, to her children, and to Roger. Thus far during their five years of married life nothing had occurred between her and her husband to cause either of them any grave concern about the stability of their domestic relationship. They were comfortable, able to meet their bills promptly, loved each other and were happy.

As Ann stood for a few moments, listening to the cottage service, she heard the speaker refer to the "Latter-day Saints," a denomination she had never heard of before. Something too that he said about "America," caught her ear and aroused her curiosity. As she walked home and thought over the things she had heard, she became imbued with the idea of finding out more about this people in America.

"Roger," she said as she entered the house, "Do you know anything about a new sect called 'Latter-day Saints'?"

"Yes, I do. Why?" he answered rather sharply.

His expression and tone of voice convinced Ann that her question rather displeased, not to say irritated him. And this reaction aroused her curiosity more than ever.

"Do you know anything bad about these people?" she asked.

"I know enough, Ann," he replied, positively, "to be convinced that they have nothing in common with us and that the farther we keep away from them the better."

Perceiving that her questions were resented, she tried to relieve the tension with the laughing reply, "Why, Roger, I'm not trying to convert you, I'm just interested in finding out something about them. That's all. There's no harm in that, is there?"

"No, but sometimes one's curiosity leads to regrets."

"Very well, Roger," and then with a quick change of thought, she asked, "Are the children asleep?"

"Yes, they are both asleep," he answered.

She resolved to say nothing to Roger about her having stopped at the cottage meeting. Fortunately, she had taken note of the house and now might attend one of the services. Why shouldn't she? She was interested, and since her husband refused to impart the information he possessed, she felt

justified in making her own investigation. There was no violation of principle involved. She wished to do nothing more than Roger had done. He had listened evidently to someone talking on the subject, or perhaps reading about it, with the full right and privilege of believing the things presented, just as he felt impressed.

One day as she chanced to pass near the home of her friend, Mrs. Harrington, she stepped in for a little visit and the usual cup of tea.

"Do come in, Mrs. Northrop. I'm so glad to see you. It's been almost a fortnight since you were here. What's been the matter? Any of the children sick?" said the genial lady, at the same time pulling up a chair

and taking the shawl from Ann's shoulders.

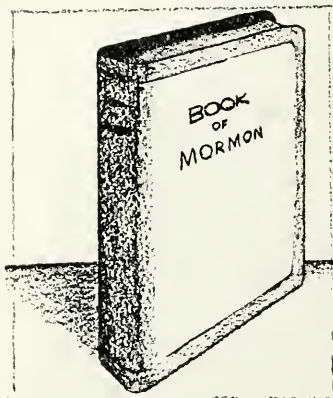
"No, Mrs. Harrington, we're all well, for which I'm very thankful. There's nothing like well bodies, is there?"

"No there isn't, unless it's plenty of food and a mind at peace," she laughed.

"By the way, Mrs. Northrop, have you been to the Mormon meetings?"

"No, I haven't. I don't know anything about them. Who are they?"

"They're people from America. One of their missionaries is in Ledbury, a nice gentleman, too, he is, and a good preacher. Their real name is Latter-day Saints, but they're called 'Mormons' on account of the name of a new Bible they're teaching. They are very interesting. A lot of the people from the village are taking to them kindly and thinking of joining their church. Joshua and I will take you over sometime, if you'd like to go."



Book of Mormon

"It's very kind of you, Mrs. Harrington, and I'll talk to Roger and let you know what evening we'll be over. We shall only come out of curiosity, you understand; not for the purpose of joining the faith. Roger would never think of that. We're not in the same church, you know. He comes from Ledbury, while I am from Lane End."

"Certainly you'll only come from curiosity," laughed Mrs. Harrington. "But you can never tell where curiosity will lead a body. Now can you, Mrs. Northrop?"

"Indeed, you can't," Ann agreed, smiling thoughtfully.

Of course, she would speak to Roger about taking her to the meeting, thought Ann, as she went back home. Why shouldn't she ask him to take her, and why would he refuse to go? And if he would not go, well, then she could excuse him and go with Mr. and Mrs. Harrington. At any rate, she would ask him and see what he would say.

That evening, as she was clearing the dishes from the supper table, she casually remarked, "Have you heard that the Mormons are being quite well received in the village?"

With a quick glance Roger's eyes caught Ann's. He looked at her quizzically for an instant, showing both surprise and displeasure. Impatiently he set both feet squarely upon the floor and straightened up in his chair, "They're being well received by some of the ignorant fanatics in the village," he replied sharply, "not by the better, thinking class!"

"Would you place Mr. and Mrs. Harrington among ignorant fanatics?"

"So the Harringtons are inoculated with the heresy, are they? And apparently they're working on you for the same purpose. You'd better keep away from them," Roger shouted.

In her cool dignity, Ann let a few moments pass to avoid showing any agitation. She finished taking the dishes away and as she picked up the cloth, a mirthful twinkle crept into her eyes. She stood erect, placed her hand upon her hip and addressing an imaginary person said deliberately, "If your honour please, the witness evades the question. His answer is not responsive and I move that it be stricken from the record."

Roger forced a smile. "That's clever, Ann," he said, "but I do not happen to be your witness. This is no——"

"No trifling matter," Ann interrupted, jokingly. "But, Roger, you can't deny that your answer to my question was not responsive. I asked you if you would class the Harringtons as ignorant fanatics; and you not only failed to answer my question, but you launched out on—on—what do you lawyers say? 'an irrelevant, immaterial' tangent about inoculation, heresy, and my being worked upon."

Roger scowled and squirmed. He was nettled, badly nettled.

"I really don't intend to be provoking, Roger, I——"

"Then why do you carry your jesting so far?" he snapped.

"Jesting? Jestings? Because I ask a simple question and when you refuse to answer, I endeavour to do only that which you yourself would do, continue to repeat the question until

you get the answer? You needn't answer, Roger, if you do not choose, for you can always retreat behind the 'I don't know' parapet of the unwilling witness."

There was much of victory in Ann's smile, as she folded the cloth and put it aside.

"I want you to understand, Ann, that it is my wish that you have nothing to do with the Mormons, and if the Harringtons are affiliating with them, it is also my will that you have nothing more to do with them."

Ann's face flushed. It showed resentment in every line, but with her usual serene poise and dignity she controlled her feelings. Presently she replied, "Your language ostensibly expresses a wish, my dear, but your tone of voice gives a command. Which do you intend, Roger?"

"Is there any doubt in your mind as to what I mean?"

"Let us drop that phase of the subject," the woman parried, endeavouring to avert the gathering storm. "You are greatly irritated, and I myself am in no frame of mind to pursue the subject further. I intended to ask you to go with me some time to hear the Mormon preacher, but apparently such a thing is out of the question."

"Such a thing is not only impossible, but the very thought of it is an aspersion upon my intelligence. I am surprised, Ann, that you would even entertain such a mad idea. I thought you possessed better sense. I forbid you to have anything to do with the Mormons. If you attend any of their gatherings or read any of the literature they are issuing you will suffer the consequences."

(To be continued next week)

News of the Church in the World

CLIPPINGS from Swedish papers indicate that President and Sister Lyman were warmly welcomed in that country. At least five leading newspapers carried long articles accompanied by their pictures. President Lyman was announced as a Mormon leader and prominent American engineer, while Sister Lyman was welcomed as an American social worker and head of Mormon Relief Societies in Europe. They were received by Riksdags member Miss Kerstin Hesselgren and Dr. Lydia Wallström, both prominent leaders among Swedish women. The former escorted the visitors into the galleries to watch the Swedish Riksdag in session.

CONSTRUCTION of the first unit of a £100,000 central plant for the Church Security Programme was begun recently in Salt Lake City. The project will include four

buildings on an eight acre plot, with railroad, water, sewage, and highway service; will be used as a gathering, distributing and administration centre of the complete Programme, with a storing capacity of scores of carloads of produce. Present buildings will include a modern, fully equipped canning factory, an administration house, with a full basement for storing, a potato pit and root cellar, and a central heating plant. Future plans call for the addition of a refrigeration plant, work-shops, wood and coal yards, and fruit receiving stations.

As with other Church Security work, the men serving on the project are not given any wage, but are promised, that in return for their services, the Church will take care of them and their families in times of distress.

News of Current Interest

OPEN-AIR libraries are meeting with success in New York. The outdoor projects open each spring and carry on their book-lending activity until the winter months approach. The libraries are extremely popular during the summer months when people desire to be in the open-air as much as possible. Last year the New York Public Library had a circulation of 72,000 books and magazines between the months of May and October.

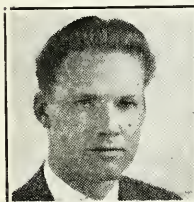
IN TEXAS the American Association of University Women has inaugurated a toy-lending library available to all children of the vicinity. The commendable feature of the library is that it has no fire-

arms and militaristic playthings for the children to use. Because children learn through play, according to the authorities, the library's aim is to place in their hands play-tools to teach them wholesome things.

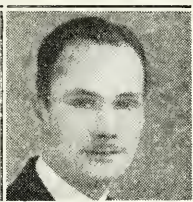
THE DOMINION Observatory of Canada is now using a newly-developed clock which never varies more than one-hundredth of a second. The clock is used to control the time signals which are so familiar to all radio listeners. It is described as a pendulum-controlled machine and is operated through heavy gears which are so located that outside forces and conditions cannot affect its accurate performance.

From the Mission Field

Departing Missionaries—



Elder Manwill



Elder Barraclough

Elder Lee S. Manwill, who has laboured in Hull and Norwich Districts and as European Mission secretary, was honourably released Friday, July 1st, to return to his home in Roosevelt, Utah.

Elder Clyde L. Barraclough, who has laboured in Birmingham District and in the Millennial Chorus, was honourably released Saturday, July 2nd, to return to his home in Salt Lake City, Utah.

Appointment—

Elder Marvin J. Ashton was appointed Associate-Editor of the **MILLENNIAL STAR** on Thursday, June 30th.

Doings in the Districts—

MANCHESTER—At a baptismal service held Sunday, June 26th, in Manchester Branch, the following were baptized and confirmed: John Ronald Glassey of Hyde Branch was baptized and confirmed by Supervising Elder Benjamin H. Glade; Marjorie Sarah Glassey of Hyde Branch was baptized by Elder Glade and confirmed by Elder Glen L. Allan; Avis Smith of Hyde Branch was baptized by Elder Allan and confirmed by Elder Max W. McKeon; and Dorothy Warburton of Rochdale Branch was baptized by Elder Edmund M. Evans and confirmed by Elder Allan. Elder S. Bruce Hanks conducted the meeting, with Elders Parry D. Sorensen, Paul Howells and Russell S. Marriott speakers.

Rochdale Branch gave a farewell social for Supervising Elder Benjamin H. Glade on Wednesday, June 22nd. Elder Glade has laboured in Manchester district for 13 months, and was presented with a leather wallet as a token of appreciation for the work he has done there.

On Friday, June 24th, a benefit social was held for an M Man in-

jured while playing for the seven-a-side rugby team. Elders W. Burt Buxton and Russell Marriott were in charge, and over 100 attended.

NEWCASTLE — Carlisle Branch M.I.A. sponsored a ramble and picnic along the River Petteril to Uperby on Saturday, June 18th. Sisters Winnifred Gill and Doris Wallace captained opposing soft-ball teams during the recreation period. Sister Gill was in charge of the outing.

NORWICH—A farewell social honouring Elder Seth H. Young was held in Norwich Branch Chapel, Tuesday, June 21st. The evening was spent in participating in community games. Sister Annie Cooper was in charge of the games while Brother Alfred Woodhouse presided over the affair. Members of the branch presented Elder Young with a set of silverware as a token of friendship.

Great Yarmouth Branch conducted their annual Sunday School outing recently at Hemsby Holiday Camp sports field, with over 50 members and friends in attendance. The field was used by special permission of Mr. H. J. Matheson, proprietor, and games and outdoor activities were enjoyed by all. Albert Cole, Sunday School superintendent, Elders Cyril J. Thorne and Milton D. Garfield, and Mr. Harry Brightman arranged and conducted the outing. Refreshments were prepared by Sister Violet M. Cole.

Elder Irwin Foster, recently transferred to Newcastle District, was honoured with a farewell social and gift at Norwich Branch, Saturday, June 18th. The Relief Society conducted the party, with Brother Cyril J. Durrant as master of ceremonies.

NOTTINGHAM—Memorial Services were held in the Eastwood Branch Hall on Sunday, June 19th, for Miss Joyce Carlisle, whose funeral services were conducted Monday, June 13th, in the branch hall. Speakers for the occasion were Elders Mark Hammond and Louis C. Larson and Brother George S. Allen.

Children of the Hucknell Branch Sunday School had their annual, free outing at Cleethorpes, Saturday, June 25th. Members and friends accompanied them, and all had an enjoyable time by the sea. The outing was organized by Sister Grace Buckley.

LEEDS — A baptismal service took place in Bradford Branch Chapel, Sunday, June 12th, at which the following were baptized and confirmed: Tom Elkington and Mary Elkington were baptized by Elder Donald L. Johnson and confirmed by Bishop Henry M. Taggart, supervising elder, and Elder Johnson, respectively; Lilian Speight, John Elkington and Ivy Margaret Huckley were baptized by Brother Allan G. Jennings and confirmed by Elder Thornton Y. Booth, Brother Fred Laycock and Elder M. Floyd Clark, respectively; and Albert Kirk and Ivy Broadbent Smith were baptized by Elder Norman J. Welker and confirmed by Brother John C. Harrison and Brother Herbert Walker, respectively.

The Bradford Branch Gleaner Girl Choir made an appearance on the stage of the Alhambra Theatre at Bradford, Wednesday, June 22nd, and were well received by the audience.

On Saturday, June 25th, Bradford Branch Gleaner Girls and M Men travelled to Blackpool for an evening's outing.

PERSONALS

SMITH-SIMPSON — On Sunday, June 12th, at Southwest Branch Chapel, London District, Brother William Albert Smith and Sister Joan Hilda Simpson, both of Luton Branch, were married by President Hugh B. Brown. Dr. Ray M. Russell arranged the appropriate music for the ceremony.

WARNES - FARRELL — Brother

Arthur Warnes of Clayton Branch, and Sister Bertha M. Farrell of Leeds Branch were married Saturday, June 25th, in the Bradford Branch Chapel by Supervising Elder Henry M. Taggart. Sister Lucy Felvus was bridesmaid. Music was rendered by the Bradford Gleaner Choir, who sang two numbers. Approximately 100 people were in attendance.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsbury:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road.
S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*14, Olliver Street,
Redcar, Yorks.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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